

S. U. H. P. N. I. A. H. I. S. T. O. R. Y. # S. A. M. B. A. M. B. A. N. D. I. A. 3/6

64

blamini, mabesebelahle tintsambo
blamini. After the process of undressing
mosi, uyesuka-ke^{nyela} umuti utokwacha
the mourning dresses was over the
ekhatsi kwenzimvubu rencotjane
residence moved^{down} to settle between
lesiganga libito laso nguMatsapha
the Mzimvubu³⁹ and Mcothane²⁵⁵ [mus].
lapho ususwa yini, sokugula
what moved it here, is sick
umchubane lapho ubese
of fever. Then it
uyakhuphuka-ke sowuya le
went up [moved] up
ngetulu le emzisanane kaZombodze.
to Mzisanane¹³⁵ at Zombodze.

3 wo. usuka babe lekuMatsapha
wo¹³⁸ it moves from Matsapha
lencotjane
at Mcothane

5 emzimvubu
at Mzimvubu

sm yente - nye lennifula, lesiganga
the rivers are like so the area
silapha ekhatsi, chlangana
is here, in between. A far down
entasi lapha seyiyawungena
where it is about to
ePhongolo
enter the Phongolo²⁷⁰.

135. NO - an exclamation

63

sm Samlandza le, kwefika baka
We fetched him then the Mamba
Mamba le kurtungwa¹⁰⁸ lapha ase
people arrived at Mtungwa¹⁰⁸ where
ay hlomise ubozingile
Loziyingile had made it [impi¹⁰⁸] to take up
yalwa naye babaleka naye
arms and it fought with him. They
babaleka babeka lityakatho
ran away with him toward the North
le kurtungwa¹⁰⁸ naye le
to Mtungwa¹⁰⁸. Now, those who arrived
lebefika ungala bakhandza velle
first found that it has surrounded
umkacile le bakamamba, tsine
him. then, those were the Mamba people.
baka Hlubi sifike muva
we of Hlubi arrived later, we
Sakhandza, kwaba yilapho,
found, it was there, at our
sekutselaka kwetfu sitakhetfula
arrival that we swept them.
Sesiyamtsatsa-ke asisamubuyisele
then we took him. We did not take
Mavaneni, sitakunigqumeka la
him back to Mavaneni¹⁰⁸. We then put
efulu elubonyeni, uyahlala-ke
him up on the Lubombo. He stayed
elubonyeni ule yela khona
on the Lubombo until he
died, then, that is +

emuva, phela
afresh, from the [start] back

3 Kwentwa njalo
That is how it is done

Sm ya: ngephindze ngibuyele
ya: ngaganje
emuva, ngephindze ngiyisuse
back and again, state it afresh
Kangako
as before

5 Khona itonambitseka
So that it ^[stone] maybe tasty.

Sm Manjena-njena ke sesilapha
How as we are here
etjeni, manjena
on the rock now

1 Phela nyengoba Umntfwana
As the ^{umntfwana} 137
alala nye cala lapha naphuma
requesting you, start here, when the
impi landzela lomntfwana
impi followed the ^{umntfwana} 137
umlandza
to fetch him [get him back]

Sm ya
yes

1 awuchaze lapho ke lomntfwana ¹³⁷
Is that ^{the} basket [the ^{umntfwana} 137
(ngulokusisim) yini?
Can you explain that?

137 Umntfwana - literally, the term
is translated as child.

However in the case of
the royal family this
is a title that is
given to the son of
the king who is an
heir to the throne

Prior to the designation of the heir, all the
children of the king are called bantfwana.
After the heir has been designated, the
title of umntfwana is reserved for him
alone.

61

umkhulane mkhulu kakhulu,
and fever was very high.
uyakhuphuka-ke losowanya
It then went up to Zombodze,
Kazombodze-ke. le emzisanant
at Mzisanant¹²⁵ Then it
Sowuyakha-ke, Sowulebulela
settled down [was built]. He then grew up
khona-ke lokel abeloku emincant
there since ^{he} had ~~had~~ all along been
Sowuyalusa sowenta laMagwada
small [young]. He then began to look after
ke lapha emabuffo, ematje phansi
livestock and also he did this Magwada
kwalo lelitje. lili lekutsiwa
hul. He made it into mabuffo¹²⁶ with stones
ngurudwungunye kutsiwa
below this rock. The one which is called
Hou Agwane linye

Advungunye and also called ngwane.
3 Mine ngifile angikera-ke lapho
I am unfortunate, I did not get it
lokusho kutsi mine ngitawuhle
there. which means I will keep on
ngiyivula. ngiyivula l. Anusevule-
turning [the tape recorder] it on and on.
le

SM Can you open it [turn it on] for us
ngiyaphela ngiphundze ngibuyelle
I will stop here and start

135 Mzisanu - presumably the Mzisanu river
which rises in southern Swaziland and flows eastward
then southwards across the border to join the
Phongola.

136 emabutfo : see glossary

3 Lo Dlamini?
This Dlamini?

Sm Lo Dlamini nalo Mamba
This Dlamini and this Mamba.

5 Nabafika-ke?
When they arrived?

Sm Nabafika-ke naye bayamcabela
when they arrived with him, they
Bayamachela, uyakha-ke uyahlala-ke
built him a residence, and he settled
la elubonyeni uthe. lo
down hill, on the Lubombo. Eke had
uLamdzebeli lolamelusi ngumfati,
married Lamdzebeli^{51 34} 'The Lamelusi'
wa-Dlamini lotata Lotogwane
She: a wife of Dlamini who begets
ngati kanyalo-ke. Loky sekunef
this Ngwane. I know that is how I know
nakulahlwa tintsambo ta Dlamini
it. The residence came down after
ubese uyehla-ke umuti. Sowehe-
the process of taking off the mourning
ke uyakwacha ekh-
dresses after the mourning period for
kwenzimvubu nenotjane
Dlamini. They came down and settled
ku Matsapha, Malapha-ke, uLapha
between Mzimvubu³⁹ [river] and Hcottjane²⁵⁵
ku Matsapha-ke zwi kulonahle. Ekwatsi
[river] at Matsapha⁵² when it was
at Matsapha it was seen that it
was a forest.

um tsatsa - ka Dlamini, kabe
 that it took Dlamini. After they took
 kamtsatse bangabo kasambuyisela
 him, they did not bring him back
 kapha eMagwaneni, sebakuyhuka
 to Mangwaneni they went up with
 naye kambeka eLubonjeni
 him and put him at the

Kutyano

Lubombo of Nyawo.

5 yena lololusiwu?

him who is burnt?

sm Cha

no

5 Ngumuphi lelelabuya naye?

who is the one they came back with?

sm babuya nalo waka-

they came back with this one of -

2 wakanhlanti

of the nhlanti¹⁰⁵

sm wakanhlanti,

of the nhlanti

2 lolotsetse unnatso

The one who took his brother -

uphendle ukhapha umpi yokumsika

he again sent out the umpi to

intelekele

assist him.

bakamamba-ke kygucuka, Hlubi
 The Mamba people were at Gucika¹⁰⁷ and
 ula etibonyeni. Lapha akhul khona
 Hlubi was at etibonyeni¹³² where had
 uyefika utsi ayikhoni, yahloma-ke
 built [a residence]. When he arrived he
 Mamboma-ke yehla igetigwawuma
 said let it [impi⁴¹] take up arms. After
 yawuphuma esikhalemi elubonyeni
 which it went down along the
 igetigwawuma igondza enigwaneni
 igwaneni²⁶³ [river] until it crossed the
 cwela luphongolo, yakhandza
 Lelombo through the igwawuma broad
 emigwaneni akusenamutfu.

It went straight to Mangwaneni¹¹¹
 lasebezwa ngabo labasikati kutsi
 and crossed the Luphongolo²⁷⁰ [river]. When
 awu impi yakhona le Sebahamba
 it reached Mangwaneni it found
 etinyaweni layoke, sebahamba
 none. They heard from the females
 etinyaweni tabakamamba.
 that awu¹³⁵ the impi⁴¹ went this way.
 Sebasembidi bakamamba, bayawufika
 Then they followed in its foot steps
 le bakhandza yalwa bayefika
 they followed on the footsteps of the
 bayatselika kuba ngulapho usukaka
 Mamba people. The Mamba people were
 ahead. When they arrived, they found
 it fighting. When they arrived, it was there

152 Tlbonzemi - name of a place; the
name of the area at present occupied by the Ndebele's
in southern Swaziland, on the Nkomo river, about 4 km
north-east of present-day Mkhosini

269 Ngwavuma river: rises north of Mkhlangeni and flows
due east, draining much of southern Swaziland.
It breaches the Lubombo about 25 km south of
Big Bend.

270 Phongol R: rises in the Drakensberg mountains
south and west of Pet Petref and runs eastwards
almost parallel to the southern border of Swaziland.
It flows through the Lubombo mountains to join
the Muthu river and to form the Maputo R.

waHlubi uwufumbe wena
 residence of Hlubi while you are an
 uyihlanti kuba sekuba ngumbe
 tihlanti¹⁰⁵ and think you can be the
 Sewutotibusa la Tsina asisito
 one to rule over us here. As for us we
 tihlanti kutsi uLiziyingili lotalwa
 are not tihlanti¹⁰⁵ then Liziyingili¹⁰⁹ who
 Ngulamtsetfwa Sowuyayikhomisa - le
 is born of Lamtsetfwa¹²⁷ went to his
 uLiziyingili ekhakovuna
 mother's people at Manguza¹²⁸ and said
 kaManguza sonke liswe
 there, let us take up arms. The whole
 saKaManguza lapha kaKam
 Manguza dan whole the
 tsetfwa baswe khona, Sowuyayikhomisa
 Mtsetfwa¹²⁷ fika na dan. He then united
 Sewutsaba nalaba eKa lapha
 them to take up arms. He also took
 uyankhukhula la -le unkhukhula
 those who are his. It swept him from
 Umomphelwane lellobuffo abenalo
 here It swept him with that libuffo¹²⁹
 unkhukhula nalo kudze kudze
 that was with him. It swept him to as
 (Kintungwa) uyabaffumakei labaya
 far as ntungwa¹⁰⁸ He then sent
 kuMamba labaya kuHlubi
 some to Mamba and some
 [persons] to Hlubi

150 Mbdaneni - (variant: Mbdani). a
hilly area in Southern
Swaziland, site of the royal
graves of Ngweni III; Sobhuza II

131 eZikotheni: area in the Shiselweni district
a few kilometers east of present day
Mhlosheni

umgogweni. Bugana khona
mgogweni. It only ends
lapha emzisanu?
here at Mzisanu?

SM Live kona ngalo lonche keli.
The ~~land~~ [area] is also this one.
Kodwa umphakatsi wencwala
but the residence where incwala¹⁰
ngukhona lapha.
[was] is danced is this one here.

5 Lemgogweni?
Is the mgogweni?

SM U la
It is here

3 La emzisanu?
here in Mzisanu

SM ya
yes

3 La kutsiwa kuka zombodze?
here, where it ^{is} known as zombodze?

SM ya Ngula sekutakufa yena
yes. It is here where Ngwane
Ngwane Sokutaleka ulobamba.
died. Then Lobamba as a result was born.

3 wo: Ngwane utala Lobamba
wo: Ngwane begela Lobamba²⁵⁶

5 phubeka babe
Continue babe

SM Muni ngati kunjalo-ke ulobamba
That is how I know Lobamba

Sm Mgunye Hgwane usengum¹⁴⁷fwana
It is him Hgwane, he was but
kodwa
he was a (kid) young child.

3 Mgu ndwungunye?
He is ndwungunye?

Sm ya ngu ndwungunye usengum
yes he is ndwungunye, he is still
fwana. Lapho acale kwelusa
a young child. While he started to
khona kulenzisane, lapha
look after livestock is at Nzisanu
akudlatela kulo lelitje entle
but when he played on the rock
lamabutfo ticheme ticheme
He made seperated groups of
ticheme ticheme
Mabutfo.

5 Le Ngogweni kufika banike?
Who arrived at Ngogweni¹⁴⁹?

Sm I Senhla ingogweni
Ngogweni is far up.

3 Kute lofika eNgogweni?
Is there no one who comes to Ngogweni?

Sm awu ngu Magubulundvu¹⁴⁷ lile
awu¹⁴⁶ it is Magubulundvu¹⁴⁷ who
eNgogweni eBhadzini
is at Ngogweni at Bhadzini¹⁴⁸

3 Kute banhosi lobutsintzana
Is there no royalty that is
connected with

146. Awa - an exclamation

147. Mag^{bu}lundru - name of a person

148. Bhadzini - name of a place.

149. Ngogweni - name of a place

3 Lozombodze nguye lowakhwa
95 this zombodze that was
lapha lincotwane nentzimvubu?
erected here in ncotwane and Mzimvubu

Sm ya!
yes

3 lapha naselusukwa sekuywa
here, when moving to
le...

Sm emzisangu
Mzisangu?

3 emzisangu
Mzisangu?

Sm ya
yes

3 Sekuyabani-ke lapho?
who went there?

Sm Sekuyabomuti lapha ukhushulwa
it was the residence and it ^{was} moved
ngumkhuhlane
by fever.

3 wo---
wo---o

Sm Sowutshupukela le enkha--
it went up to nkha--

3 lolokhushulwa ngumkhuhlane
who is moved up, [what is
ngubani ke?
his name]?

wewela incotjant mawuya le
cross the Mtjane when going
emHingwa
to Mtunzwa

1 ghubeka cate
Continual cate

3 Sowusuka lapha emkhatsini
Then the residence moved from
Wencotjant nemzimvubu to
between Mtotjant and Mzimvubu
lomuti yenzoba usuka lapha
as it was from there
etulu elubonyeni. lona bowulapha
up on the Lubombo. this one
elubonyeni libito wawunalo,
which was on the Lubombo had
Kwakungukuphi?
a name what was it called?

SM Kusenkhanini

It was is a rkhani
1 lapha etulu elubonyeni
here, up on the Lubombo

3 wo
we [exclamation]

SM #a ya kusenkhanini etulu
yes it is rkhani up on
elubonyeni. lotawutala
the Lubombo. this is the one
lo Zombodze. wakalamndzebeli
[residence] which gave birth to
Zombodze [which] of Lamndzebeli⁵⁵

Sekulapho-ke yenzoba ungibuta
 inu it is here, as you are asking me
 lapho, Umzimvubu ule
 here. Mzimvubu, until
 kungeni Manzayiwako nankhu
 Manzayiwako¹⁴¹ enters. This river
 umfula kosuka eSifflutse
 starts next to Court at Hluti¹⁴²
 emkantolo nanye. Ngumanzayiwako
 now, thales called Manzayiwako
 lowo. Lolisuka weWulu utsi
 the one which runs down [south]
 weWuka weWuhle ~~etsi~~ bese utsi
 until when it is near Mahlabatsini¹⁴³
 nawuyowufika emahlabatsini bese
 then it runs to the
 utsi - Sowaya emzimvubu-ke
 Mzimvubu and then they
 Seyi hlanguana sowayatselaka
 meet. It then empties into
 emzimvubu. Umzimvubu intshalitje
 the Mzimvubu. Another name for
 ye uyibuka ngala, kwala,
 Mzimvubu is Nshalitje¹⁴⁴. They are this
 ngala wena. Ungawwela mawusuka
 side, from this point we are. You
 ngala ngelapha ngeNzazule ule
 can cross it when you are from
 Sowungenakumatsapha sowuphindze
 Nzazule¹⁴⁵ then you come to
 Matsapha⁵² then you again

141. Manzau wako - a name of a river
marked on the map as Manuways

142. Hluti - name of a small
town in southern Swaziland

143. Mahlabatsini - name of a place

Htshalitje - name of a river

145. Nzazulu - name of a place

Sm Kweluphongolo
of ^{the} Luphongolo.

1 Kweluphongolo noma ungall
of ^{the} Luphongolo or on the
kweluphongolo
other side of the Luphongolo

Sm Ungala kweluphongolo.
over this side of the Luphongolo.

3 Kweluphongolo?
of the Luphongolo?

1 : mnti (9 see)

Sm uyabona-ye, uwela incotjane
you see you cross the neotjane
mawehle ka katondeli. Uthamba
when you have gone down via Londeli's ¹⁴⁰
khona ku Matsapha uwela
place at Matsapha. You cross the
incotjane base uwella eHtungwa.
Incotjane and come over to Htungwa.

3 Lentungwa ingamshiya ngalona?
Is the Htungwa over this side?

1 Intungwa kuphi, ingala
where is it? Htungwa Is it over
ka Ngwane?
this side in Ngwane's place?

Sm Intungwa ingaba ka Ngwane
the Htungwa is over this side in
Luphongolo. Ungala ku Ngwane
Ngwane's place. The Luphongolo is
on that side of Ngwane's place

100. Lardelli - person's name

3 kengestuya kweluphongo lo noma
on the other side of the
msuya ngalo?
Luphongo lo [river] on this side?

Sm msuya lo
on this side.

3 incotjane ungakuphi Umzimvubu
Where about is the incotjane and
Ungakuphi
the Mzimvubu?

Sm incotjane sukha la
the incotjane starts here

5 Umzimvubu avusiso unfula
Is not the Mzimvubu a river
wall kazulu?
in Zulu land?

Sm incotjane sukha la eBetheni
the incotjane starts here at Betheni ¹³⁴

1 Mani akukavakali kahle la
Unfortunately it was not clear here.
Ubaba umntfwanenkosi kutsi
The prince is the what about
le incotjane, nalomzimvubu
of the incotjane and the Mzimvubu
ungala yini?
are they this side ¹³⁹?

Sm ngitsi ungala
I say it is this side.

1 kwelwanyana?
o o --- f?

139. Are they this side - this
expression is in most
times used by Swazi
people when distinguishing
the location of an area,
a river or a mountain and
any other phenomena whether it is
within the boundary of
Swaziland or without. Also,
further, it distinguishes the
location of a
phenomenon in respect to
another phenomenon. For
example which side is it
on. Usually on 'this side' when

discussing places - the said means to be not the
phenomenon concerned

134 eBetheni: probably Florence Mission school, south west
of Mthethi

159. Mhlosheni - name of a place
mission settlement in southern Swaziland
between Nkhangano and Hluti, which probably
took its name from the nearby Mhlosheni hills.
There is a royal grave-site just east of Mhlosheni
in the case of the local Nguni people (Edwardine)

Kungatsi malle ngu malle lo
no, I mean malle. It is malle
la emashobeni embilani
who is here [was buried], in the
Hlubi ukule lentchulu.
Mbilaneni at Mashobeni. Hlubi is

5 KUMSWATI emachosi mangaku
In Mswati [where he was buried], in Senzenyani
le kusenzenyani?
place how many kings are there [were buried there]

SM yinye. NguMswati yedwa
It is only one. It only Mswati.

5 Somhlolo ukuyiphi?
In which is Somhlolo in ...?

SM ukutlya
He is in that one [Mbilaneni].

5 yiphi?
which one?

SM lona lisezikhotheni
The one [Mbilaneni] which is in Zikhotheni

3 Asengitokucocela la ka Malum, let me tell you the story uncle,
Mkhulu. Mntu ngwa inkhulume
Mkhulu AS for me, I heard the story
letsit le kusenzenyani leku Maphumza-
that says in Senzenyani in Maphumza-
ni kuma Ngwane Ngwane
there is [Ngwane was buried there] Ngwane.
lotala Advungunye wena lo
This is the Ngwane who
begets Advungunye whom you

157 Ndlela - [name of a person] ^{not}
clear whether it is
clan name or just a
name. One can only
assume that it is a
name of a person in
this case. It is made clear by Simbini

in subsequent interviews that Ndlela was the member of
the Nguni royal house from whom the Ndlela
people gained their name.

158 Mkhulu - grandfather, grand
parent. However, ^{the} ~~the~~ ^{is}
the word is also used
as a respectful form of
address.

*
in [buried in] the big one.

Sm Mswati. lowe ku-
Mswati who is of
5 Ngishw loya local kuleya
3 mean that one who was
Mbilani

the first to be buried in that Mbilani¹⁵⁰
Sm ya : local kuleya Mbilani
yes : the first ^{one} to be buried in that
Umthwana. wamswati use Dlangeni
Mbilani¹⁵⁰ is the child Mswati.
umthwana wambandzeni use
Mahlakohla who is Mbandzeni's child
Dlangeni. Mahlakohla,
is [was buried at] at Dlangeni⁽²⁷¹⁾

5 asivele sisi wena waka nlela
let us say you of nlela, you
usho kutsi ngumswati yedwa
mean that Mswati is
ukhosi lekhona lapila, kute kanye?
the only king which is here [was buried here]?

Sm ya, kumebathwana bantsoi ye.
yes there are children of the king [princes]

3 Sombhlo? what about Sombhlo?

Sm ngobe Hlubi ulapha khona lapha
because Hlubi is there in here,
kulombani yemashobeni. ~~the~~
in the Mbilani¹⁵⁰ that is at Mashobeni¹⁵²
uyise wahlubi, kungati, Hlubi nyalo.
The father of Hlubi, I mean Hlubi

271 Dlangeni: also called Makhoni. It is a village located in the Dlangeni hills about 12 km east of Nkabane at which there are located a number of royal graves under the care of the Gama chief (Livotpetor, p. 32).

Kunattgwane khona. Lenkhabi
 Hgwane is in [Lunad]. You can
 lekutsina ngu Hgwane ungaywa
 even hear the ox which is called
 nye tingena lapha [Makhosini]
 Hgwane when they [cattle] enter^{at} the
 Manitanuphuma rayo etulu
 Makhosini. ¹⁵⁴ When they are about to
 ungera nye seyivakala tyangena
 come out with it to the top you
 nye kulesibaya letitawufike
 can hear, [the ox] it can be heard
 tigidze kuso seyikhongle
 bellowing before they enter^{at} kraal when
 ingena yona. Laphana-nye lapha
 they will dance. ¹⁵⁵ There at Makhosi,
 Enakhosi matsi ngu Hgwane
 there are ^{these} many [informant was probably
 nguntfwanakhi u Sobhuza
 indicating with his hand] H¹⁵ Hgwane, his child^{is} Sobhuza.

- 5 Awa Mdelela, Mdelela
 Awa, Mdelela, Mdelela
- 3 Hjenigoba lemp⁴¹
 as the impl
- SM ake utsi matfwanenkosi, la
 listen matfwanenkosi ¹⁵⁶ here in
 ku Senzenjan. ngutswati
 Senzenjan ¹⁵¹ [that is] it is Mswati.
- 5 wokucala?
 the first one?

154. Makhosini - lit: the place of kings, see n. 271 below
the area around the royal graves at Mbulaneni
and at the near M. Sostani

155. Matsi -

156. Matfwanankhosi - literally it is
translated as child of
the king or prince

3 tsini ulu Senzenjani eMashobeni
Ngwanl is in Senzenjani¹⁵¹ at Mashobeni¹⁵²
SM Cha: Cha:

3 Awu Utsini ndlela nabakitsi
and what is ndlela saying, you of
Kuna Ngwanl lapha angitsi usho
my family. There is Ngwanl here, and
eMaphumzani
SM ndunhi (agreeing) not you referring into Maphumzani¹⁵³

3 inkhosi yekucala lelapho
The first king who [was buried] is here
Ngu Ngwanl
is Ngwanl

SM netinkhomeni temandloti —

Even with
Hot discussion and argument
between informant and interviewer
over the name of the king who
was buried at Mbilaneni.
Unfortunately one cannot follow easily

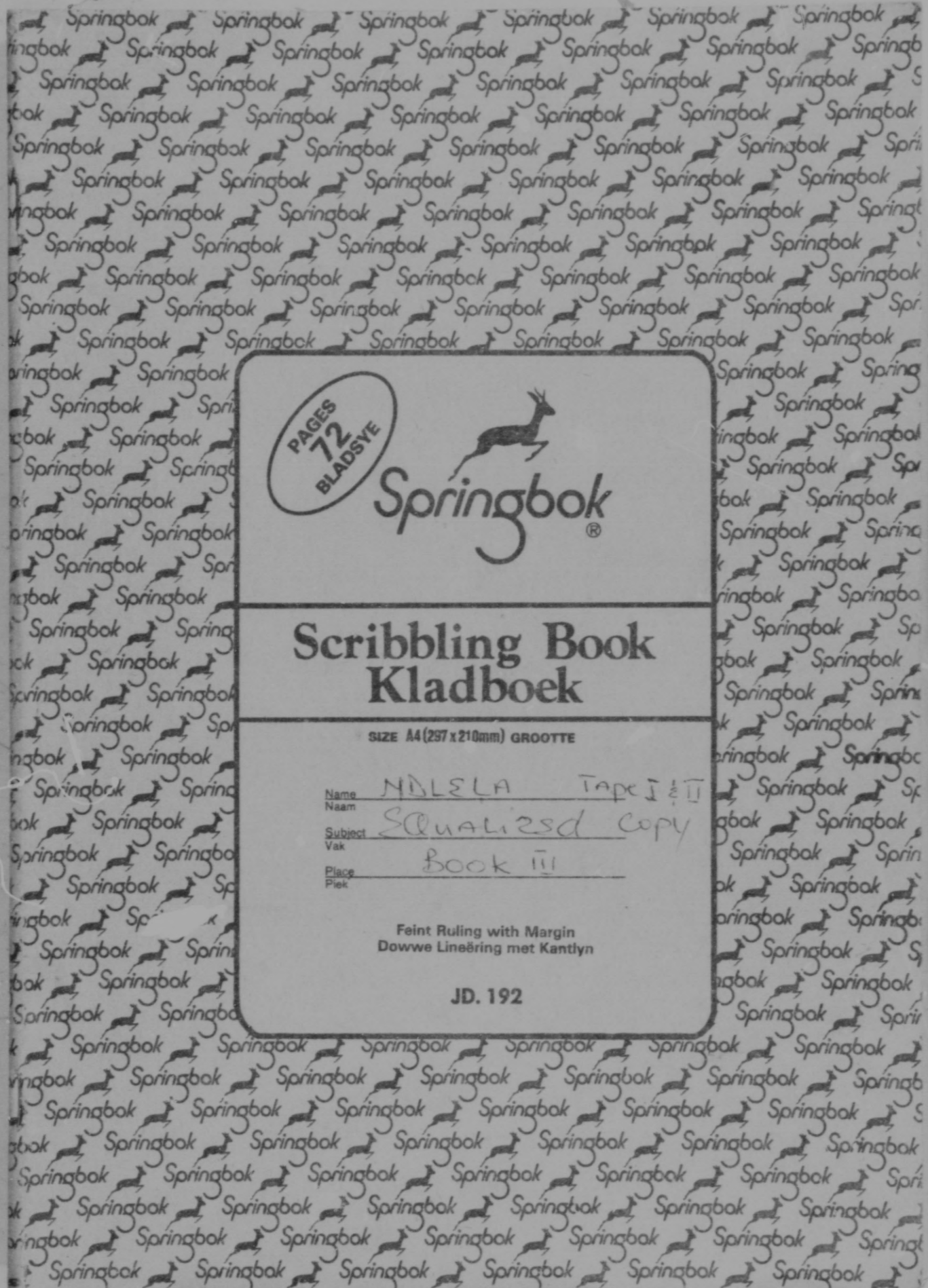
SM ake ngitsi ke nkhosi uyabona
let me say nkhosi, you see,
nye imbilani lentkhulu ngule
the big Mbilaneni is this one.
phe thwe ngabakwengwenya lapho
which is in the custody of
the Ngwenya¹⁶⁰ people. where

151. Senzenyani - name of the ^{former} chief
who died ^{sometimes} prior to 1952.

152. Mashobeni - name of a district
in southern Swaziland about 7 km south of Nhlanguano

153. Maphumzani - present chief of
the Mdluli in the Mashobeni area (of the Gukonyane tribe)

160. Ngwenya - clan name. A number of
sources associate the Ngwenya people with the kingdom
of the Swazi kings see Shiba interview, 23.08.83, p 11,
Jotta; Maphumulo Mshobeni, interview 2, p 81 Jotta,



PAGES
72
BLADSYE



Springbok®

Scribbling Book Kladboek

SIZE A4 (297 x 210mm) GROOTTE

Name Naam NDLELA TAPPE I & II
Subject Vak QUALIFIED COPY
Place Plek BOOK III

Feint Ruling with Margin
Dowwe Lineëring met Kantlyn

JD. 192

Do not film.

Limbumba - Egl, code 2

1. Where is Nkathikulu on road Lubombo

2. Nkalaneni - where is

Rwazi King (Ngwara, Ndungu?)

asked for enclosure g/f.

n. 69, p. 38

3. n. 71 Who was Sanyalo? Sanyalo

4. n. 76 Agudzeni.

5. n. 77 Lubhuku river - somewhere in

Namka area

6. n. 82 Who is Soluge Msetfwa

Gwataba Msetfwa

Nene Msetfwa

-ke sekufe Hgwane Hgwane
erected after the death of Hgwane.
use Mbilaneni lesezikhotheni.
Hgwane is [was buried at] in Mbilaneni¹⁵⁰
Hgwane.

which is in zikhotheni

3 Wokugala loHgwane lezikhotheni
Is Hgwane the first one at zikhotheni
sm wokucala

He is the first one

3 usembilaneni lesezikhotheni
Is he in the Mbilaneni which is
Hgwane?

at zikhotheni, the Hgwane?

sm ya
yes

3 akunjalo akunjalo.
It is not like that, it is not like that.
wo kodwa naye nitsi nguHgwane
wo. by the way you also call him
a cha-ke ke velle ngifanille
Hgwane. No, I am supposed to
kuduka neba boHgwane
to make error because there are two
bobabili. Ngulo sezikhotheni nitsi
Hgwanes. It is the one who is at
nguHgwane loadvungunye
zikhotheni, you call him Hgwane. This
nguHgwane lesitsi nguHgwane
advungunye is [also] Hgwane. The
Hgwane who one whom we call

168 N. Bolotjeni → namul 7

Akasiye Unofana wentchosi.
 Is he not the king's boy
 Ungadlala na unofana wentchosi.
 Can you play with the king's boy.
 Kube nje lomuntfu kutsiwa
 If it is said that
 walingelwa bona bangena
 he was lingelwa¹⁶⁵ and then they
 phansi kwema

SMA

get under the —
 Cha uyabonate ngitakutsi nangitaku cha-
 do you see, I will explain
 zela lenkinga kutsi labakangwenya
 the problem to you that is why it
 kuzo benteke kanjema yini?
 happen to them like that?
 impi yakazulu yentkhubonina
 the zulu impi¹⁶⁶ of Mkhubonina

3 ~~Atiwa~~ atonakala kutfo loko
 That did no wrong what wrong
 kubalekwa kwabo konani ngoba
 did their running away do because
 una kungatsi rakusla umlilo
 if there is a fire outbreak
 lapha endlini uphike kuhlala
 here in the house, can you continue to
 utsi kwatsiwa nini
 stay inside, and you say, I was
 ngiyakuhlala lapha endlini
 said that I should stay inside
 the house

165. Linyelwa'ad - the meaning of this word is not clear. It could possibly be derived from the verb kulimela meaning to plough for another person, which with the 'wa' suffix suggests 'the one who is being ploughed for', i.e. possibly some-one who has joined the king and who no longer ploughs his own fields

166. Mkhubonina - name of a place

Baka Ngwenya yena uphatsela
a custodian on behalf of
laba Baka Ngwenya, tebedlangeni
the Ngwenya people. Also, there is
lena kuMagadu baphatsell
Dlangeni²³¹ there in Magadu¹⁶³ as custodian
laba Baka Ngwenya. Makurentso
on behalf of these of Ngwenya. If there
lebahuphile basela kutsi
is something that worries them, when
akulam⁶ kahle bayahamba⁶
they suspect that things are not going
bayobikela laba Baka Ngwenya.
well, they go and report to the Ngwenya
laba Baka Ngwenya ngobona beta
people. Then, the Ngwenya people are
la enkhosini lesinyo kutawubika.
the ones who come and report to
sona bafana balaba Baka Ngwenya
the king we have these are keys for the
Sizangala-nye raba balapha
Ngwenya people. We are surprised that the
ezikhotheni lokutsuwa baphikl
people of Zikhotheni¹³ worrying the
kuyalukisa bantfu Baka Ngwenya
people of Ngwenya
kutsi ukhona umuntfu
That is, is ^{then} a person who
losesigodleni lokudlalwa ngaye
is [stays] within the sigodlo⁶ who
is played with

163. Magadu - not clear whether
is a name of a person
or an area.

164. Sigallo - see glossary

labayokumlibatisa nye Emakhosi
who will pasture with him. [Kings
nankhaya.

3 are there] There are kings.
Sm lamakhulu kantsi ngawaphi
which are these ^{the} great
Emakhosi?

Kings?
3 Kute lamakhulu Emakhosi,
There are not great kings.
Emakhosi ayalingana.

Kings are equal.
Sm Emakhosi phela mntwana
Infact kings, child
wokutala mntwanawentchosi-
lutalo¹⁶² [prince] child of the king,
Emakhosi lamakhulu ngula
Great kings are those who
akagwenya lala kimi

are in Ngwenya's place, which are in all.
3 nhlulu phela. lalala kutsingisho
yes indeed. listen, why I say
ngekutsi kanyani phela
that, Infact [the Ngwenya people]
bakagwenya baphetse enkeli
they of Ngwenya are custodians of
Emakhosi akagwanl
all the kings [Royal burial caves]
Mamaphumzani le uphetse
of the Ngwanl place. Even
Maphumzani this side, he is a

162 Lutalo - descendants from a
Common ancestor (C.M.D.
and B.W. Vlatkazi).

162 Lutals - descendants from a
Common Ancestor (C. M. De
and E. W. Vlakazi).

Vanice, loAdvungunye lolotsi
hear this, this Advungunye, whom
wena nguNgwand kantsi, ment
you say he is Ngwand yet
bese ngitanacala emanga ngitsi
was going to be and say he
ment nguZikodze loAdvungunye
is Zikodze, this Advungunye.

SM Mgemabato akhe loAdvungunye
these are all Advungunye's names.
la
here.

- 3 Yena lokuze aye le kangwenya,
the reason why he went [was buried at] to
khayi, aye le Mkhosheni uya
Ngwenya's place. No, he went to Mkhosheni,
ngoba yena wabulawa litulu
is because he was killed by lightning.
kwabonakala kutsi awu lichulo
It was to be a big disgrace
kutsi angaya lapha emakhosini
that he could go [be buried] buried in
abasale bayomcabela umuti.
Makhosini. So they resorted to erecting
wakhe yedwana
a residence [burial cave] for him alone.

1 1/2 Uhambe kabi
He has [died] gone the wrong way.

3 Sekungaya batwana benkhosi
Then princes can go there
[can be buried there]

16. Zikodze -- given by Nabebyla (data
p. 4) -- the abas d Idwungunye.

Hdvungunye lotsi nguHgwane
 you say he is Hgwane
 LoHdvungunye wena lotsi
 thus Hdvungunye whom you say he
 nguHgwane useMhlosheni. All
 is Hgwane is at [was buried at]
 kulabaka Ngwenya. Sekuyesuka
 Mhlosheni. ¹⁵⁴ He is [was buried] in the place
 sowutsi lomuntwana uHdvungunye
 of the Ngwenya¹⁶⁰ people. Then the child of
 Sobhuza loSomhlolo sowuphindze
 Hdvungunye, that is Sobhuza, this Somhlolo,
 ubuyela lapha kuSenzenyani
 again went back [was buried] here in
 useMbilaneni
 Senzenyani ¹⁵¹ He is in [buried in] Mbilaneni

- SM Bhuza ?
 what ~~at~~ about Bhuza [Sobhuza]?
- 3 LoSomhlolo ?
 this [you mean] Somhlolo?
- SM Somhlolo phela nguBhuza
 in fact Somhlolo is the first
 wokucala
 Bhuza [Bhuza I].
- 3 Sekuyesuka nyalo ulandzelwa
 He was then followed by
 nguMswati bakhona khona
 Mswati. They are in [were buried in]
 lapha kuMaphumzani bobatsatfu
 here, in Maphumzani, all three.

Hdvungunye lotsi nguHgwane
 you say he is Hgwane.
 LoHdvungunye wena lotsi
 this Hdvungunye whom you say he
 nguHgwane useMhlosheni. Ull
 is Hgwane is at [was buried at]
 kuLabaka Ngwenya. Sewuyesuka
 Mhlosheni.¹⁵⁴ He is [was buried] in the place
 Sowutsi lomuntwana uHdvungunye
 of the Ngwenya¹⁶⁰ people. Then the child of
 Sobhuza loSomhlolo Sowuphinda
 Hdvungunye, that is Sobhuza, this Somhlolo,
 ubuyela lapha kuSenzenyani
 again went back [was buried] here in
 useMbilaneni
 Senzenyani.¹⁵¹ He is in [buried in] Mbilaneni

- SM Bhuza ?
 what ~~at~~ about Bhuza [Sobhuza]?
- 3 LoSomhlolo ?
 this [you mean] Somhlolo?
- SM Somhlolo phela nguBhuza
 in fact Somhlolo is the first
 wokuqala
 Bhuza [Bhuza I].
- 3 Sewuyesuka nyalo ulandzelwa
 He was then followed by
 nguMswati bakhona khona
 Mswati, they are in [were buried in]
 lapha kuMaphumzani bobatsatfu
 here, in Maphumzani, all three.

yimpi yaka zulu.

- 3 NDlela lapha uti, sebaka
Does NDlela mean that it is
NDwandwe kufanile bangene
the NDwandwe people who are
lekhatzi etincabeni bagecebe
suppose to enter into the fortresses
bagecebe

[burial caves] and prepared the place.

SM awu angivumi

awu¹⁷¹ I do not agree.

- 3 Bakuphi labakwandawanda
The NDwandwe are of what?
Babekwa ngubani?
who ~~was~~ instated them?

SM awu yingaba leyo

awu it is difficult to tell.

- 3 yingoba sengathi uyabavumela
~~as~~ as it appears that you agree
uti basala.

with them, you say what did they remain?

SM Kwake kwabanjwa libhuni¹⁷²
a boy by the name of Mshini¹⁷² was
Mshini, wasuka wayavusaha
one caught. He went to saw

lapha Emakhosini.
[about trees using a saw] at Makhosini

1 waphunde wahamba nalo lelo?
did he go away with that

3 Kullitaba akuletsanga lufu
 the stay did not bring anything
 SM ' Makubulawo
 when Magadleleni¹⁰⁷ was
 Magadleleni
 killed

3 Ase sishi nakulahlwa
 let us say when Solotjeni was
 Solotjeni sowusiro kutsi se
 thrown out [expelled], you mean that
 bakandwandwa labagadz'e
 it is the adwandwa¹⁰⁹ people who looked
 lamakhosi, kafana besigodlweni
 after the kings. Are the
 bakandwandwa yini?
 adwandwa people boys of the sigodlo?¹¹⁰
 others abasibo
 they are not.

SM Cha, kwabaleka lo, lomfana
 No, it is this one who ran away, the
 wominyo weminyo. Washe ushuya
 boy of the owner. He then,
 lomfana wakhe lamkhontile
 left his favourite boy.
 watsi lomfana ngitamufela la.
 The boy said I will die here,
 uyawubona ngami babe nasenginge-
 you will see when I do not
 fika uyawubona-ke kutsi ngibulewe
 come, you will see [know] that

88
uwa unisibundzi ngasolo
boldness I kept
ngigumbeka nje solo rigwa kuti
going on, meanwhile I had
ngisibundzi, khayi ngakubona
boldness, khayi¹⁷⁶ I saw what
ngidubonako uyilandza lelenkatima
I saw. He is telling us the
yona levenisimto yakangwane,
hard story of ^{the} Misimto(s) of Fiqwan's place.
Ukhipha yona mbamba mbamba-nta
He is telling it, as it is.
levisimto ulandza kuti bangena
that of Misimto that is they keep him
bamtsi bamtsi bamtsi, ulandza kona
[the dead body] and do like this to him.
kona Sewutsi... unilungi sengetsi
that is the exact thing. The whiteman
ngyachubeka angati ngetfula nje
says, as I went on, I do not know
selutse khwishi. Usti unilumbi
what happened I suddenly realized
Wayudze wakona kuti savakuphi
became dark. The whiteman says he
akati kwatisha khona lapho.
does not know what followed. Everything
khona lekhatshi. Waye unilumbi
went dark from that moment whilst
Wayotshandza avuka esibhedlala
he was inside [the burial cave]. The
whitman found himself waking up

176 khayi : an exclamation

177 (1) misineto - customary way of doing something.

wale Melika, kwini lakut ekales
from America, this he is telling,
wabanjwa lombungu lekhlatsini
the whiteman was caught ⁱⁿ the
utsite libito lakhl lalingubani?
forest. You say his name was?

Smt. kwatsungu Mshini.

He was Mshini ¹⁷².

#3 Memambala-ke akusiko-ke

Indeed, it is not true
buka-ke ke ngusemakhosini
look, true it is at the real
sibili, wanjwe la Mdzimba
Makhosini. He was caught here at
ko ka kalapho —
Mdzimba ¹⁷⁰, this one, the one he
yakhamba ukhulwa yinkhosi
he went because of obstinacy
utsi kuti info yena langahl
He said there is nothing which he
eyesabe info lefile. Angesata
can fear. Can he fear something
info lefile. Umunye boliswazi
that is dead. A Swazi person took
uyakumfaka uyakhamba-ke
huni into [the burial cave]. Then he
nase ayiteka lombumbi utsi
went and saw as the whiteman
wabona wabona utsi sowuwa
tell it [the story]. He says, he then
seen heard that he had

8 8 4 24

170 Mdzimba: mountain range in central Swaziland
between present-day Mbabane and Manzini
apparently having the graves of a number of
Swazi kings

90

wakhumuleka wahamba nalo
the boer was freed and went
lisaha lakhe labakhe la
with his saw. He ~~rese~~ was resident
ekolishi nkosi, kunkhumba
at the college nkosi. After his
kwakhe kazange aphiuzel
release, he was not sent away
aloshwe, wahamba
[from the country], he just left

5 lakangwane?
Here in the ~~the~~ Nkwane's place

SM lakangwane, wahamba
In the place of Nkwane, he caught
wakhumuleka e Pitelitifu
[a bus or a train, not clear] at Piet Reef.
Kalamanga nalamabhuma kahamba
He did not go with the boers who
muu ngethufa kwentkosi
went after the death of the king.

83 loku lakushoko ucinisile nkosi
What he is true in what he is
lobu kwentehill ngiyabona
saying nkosi. This happened, I think
kumbe iminyaka lemitili
two years ago. It is one or
leyendalili, nunge roma
two years ago ~~the~~ from
mibili yendalili lombumbi
the white man

lilakla mitl

lilakla ¹⁷³

S.M

Lisaha lakhe walifahawalifaka

He put ^{his} saw [sawed] and put his
wabona kubanjwa lelisaha
saw [and sawed] until he realized

waki utsi udvonsa lelisaha
that his saw is caught and when he
wabona sandla sesingasuti

tried to pull the saw, he realized
lapha esaheni. Manjwa wate
that he could not remove his hand from

wayowuhlengwa ngetinkhomo.
the saw. Now, he was redeemed
kwayiwa enthosikani yakhe

through cattle. People went to his
bayontjela & kubi ranga
inkhosikati ¹⁷⁴ to tell her that the

umlungu abanjwe lapha kwakhi-
white man is caught here. then
shwa tinkhomo tayiswa

[cattle] cows were taken to the
kattwenya. kusengu Mbhele
ngwenya people. By then it was

uyel walokuza wakhuluma
Mbhele ¹⁷⁵ the father of so and so
ke waya nato letinkhomo

who talked and went ^{with the cattle,}
tinkhabi letine. Wajha ne manye
four oxen. when he ~~as~~ came

[when he arrived at the Makhosini]

173. lilahlala - felled tree with
few branches toward
the top of it left
uncut.

174. inkhoshati ÷ see glossary.

175. Mbhele - name of a person

170 Nollela: the informant, Simbumba Nollela

171, aww - exclamation

172 Mshini - name of a person

167. Magadleleni - name of a person.
(Namba ng)

168. Adwāḍwa (Ndwandwe) - clan name see n. 59

169. ... - the owner.

yasha indlu

A house burns

SM Mntfwaninkhosi, wase
child of the king (prince), then he...

3 Kakhle ngiteke nuni ngoba
Wait, let me tell the story because
ngumibango. utawuhlala

That is a dispute. Are you going to
lapha ekhatsi, yasha indlu
stay inside, when a house is on fire
utibalekele. itsi ingasha
you run away (escape). Does not the spot
lendlu singabesisa ngesakho

become yours after the house
seti lesigugudla, awubuyi utoyakha
is burnt. Don't do not you come back

utowavusa. nuni ngati kutsi
to rebuild it? What I know is that
uphuzi ugawuli batugawulisi.
you again [go to the forest] to cut [logs] and
kwakusha indlu lapha ngubani

they assist you. The house was on fire
lobengaphuzi babengeke

so they could not
bahlala, ngubani lobengahlala
stay. Who could stay in the
kutwa impi

event of an impi 41?

SM wahlala. Ngolotjeni
Ngolotjeni stayed.